

Thi saa har Gud elsket
Verden, at han gav sin
Søn, den enbaarne, for at
hver den som tror paa
ham, ikke skal fortæbes,
men have evigt Liv.

HYRDE

“JEG ER DEN GODE HYRDE.” — Joh. 10, 11.

Haugen, Rev. Arnold K.
mar

Den som tror paa ham,
bliver ikke dømt; den som
ikke tror, er allerede dømt,
fordi han ikke har troet
paa Guds enbaarne Søns
Navn.

15de aargang.

Winnipeg, Manitoba, Andet Nr. i Mars 1939

Nr. 6

Passionsbetraktning.

Jeg vil forsøke at skrive nogen korte passionsbetraktninger nu i fasten.

Den første blir i tilknytning til Es. 52. 13-14. og Joh. 1. 29 b. “Se min tjener ska handle viselig; han ska vorde opløftet og ophøiet og være saare høi. Likesom mange blev forfærdet over ham — saa ilde tilredt var hans utseende, at det var ikke som et menneskes, og hans skikkelse at den ikke var som menneskebarns.” Es. 52. 13-14.

Vi bør lagge merke til at Gud er den talende her. Han taler gjennom sin store profet Isaia. Gud lar profeten se serka 700 aar ind i fremtiden. Der stilles frem for seerens blik en person, og Gud sier til Isaia: “Se.” Hvad ser han? Han ser en mand, som Gud kalder “min tjener.” Hvem er denne Guds tjener? Det er uten tvil Jesus Kristus. Isaia skriver hele det merkelige 53de kapittel om ham. Læs det!

Gaar vi fra spaadommen til opfyldelsen i Jesus, saa finder vi først Johannes døperen ute i Juda ørken en dag ser Jesus kom gaaende og sier: “Se der Guds lam bærer verdens synd!”

Vi ska merke os at den samme Guds Aand, som lot Isaia skue ind i fremtiden og se Jesus som Guds tjener, lot Johannes se i Jesus det Guds lam som bar verdens synd. “Jeg kjendte ham ikke; men han som sa til mig: Den du ser Aanden komme ned og blir over, han er den som døper med den Helligaand; og jeg har set det, og jeg har vidnet, at han er Guds søn.” Joh. 1, 33-34. Jesus var saaledes Guds tjener, Guds lammet, Guds sønnen.

Han var Guds tjener idet at han var sendt av Faderen til verden forat frelse den faldne Adams slekt. Hele sit liv paa jorden var Jesus Guds tjener. Han sier selv: “Menneskesønnen er ikke kommen for at late sig tjene men for at tjene og at gi sit liv til løsepenge for mange.” Mat. 20, 28.

Apostelen Paulus ser paa ham som Guds tjener naar han sier: “Og da han i sin ferd var funden som et menneske, fornedrede han sig selv, saa han blev lydig indtil døden, ja korsets død.” Filip 2, 8.

Altsaa forat denne Guds tjener kunde bli opløftet og ophøiet og saare høi, maatte han fornedres. Saaledes vitner Gud ved prof. Es. i v. 14. “Likesom man blev forferdet over ham — saa ilde tilredt var hans utseende, at det var ikke som et menneskes, og hans skikkelse, at den ikke var som menneskebarn” — Og i Kap. 53, 2 læser vi: “Han hadde ingen skikkelse og ingen herlighet, og vi saa ham, men han hadde ikke et utseende saa vi kunde ha lyst til ham.”

Slik skildres han for os av dem som saa ham i Getsemane hin nat, da han svette den blodige sved og sa, min sjæl er bedrøvet indtil døden. Dette stemmer ogsaa med hvad David skriver om ham i den 22de Salme. “Men jeg er en orm og ikke en mand, Menneskers spot og folkets foragt.”

“Se hvor skjælvor Jesu lemmer,
se hvor ryster Gud og Mand!
Tænk hvor syndens byrde klemmer
døden stormer livsens land,
trænger sig i Jesu blod,
og ham gjennom sjælen stinger,
hør hans suk, hvor saart det klinger.”

Ja vi ser ham ogsaa i urtegaarden som den lydlige Guds tjener. Han underkaster sig i inderlig, lydigheit under Faderens villie — “Ikke som jeg vil, men som du vil.”

La os nu i fasten følge Jesus vidre paa hans vei til korset. Maatte vi faa kike litt ind i den bundløse kjærlighet som strømmer os imøte i enhver handling, i ethvert ord som vore aandelige sanser iaktar.

Først ser vi Judas, en av de tolv i spidsen for vakten og tjenerne fra ypersteprestene og farisæerne bærende spyd og vaapen og lamper søkende Jesus mellem træerne i haven. Jesus trær frem av mørket like ind i lyset av deres lamper og spør: “Hvem leter I efter?” Og da Jesus paa deres svar sa: “Det er mig,” faldt de til jorden. Dette beviser at han satte sit liv til av sig selv, og at ingen kunde ta det fra ham. Men saa gav han sig i sine fienders vold. At Judas var en av dem! Men ogsaa her maatte skriften opfyldes. “Ogsaa den mand som jeg hadde fred med, som jeg

stolte paa, som aat Mit brød har løftet sin hel imot mig.” Salme 41, 10. Ja Herrens veier er forunderlige. Ogsaa dette med Judas, som Jesus sier, maatte ske forat skriften skulde opfyldes er en gaate som vi ikke kan løse. Men ogsaa her er vel det ord sandt, at Herrens veier er ikke vore veier, og hans tanker er ikke vore tanker.

Jesus blev da bunden og ført bort. Da forlot alle disiplene ham og flyede. De fører ham til ypersteprestens gaard for at forhøres for jødernes høie raad. Av de flygtede disipler er der dog to som følger Jesus langt bakefter for at se hvorledes det vil gaa, det er Peter og Johannes. Se Joh. 18, 15. Hos yperstepresten blev han spyttet i ansigtet, den mest haanende forakt nogen kan lide; de slog ham med knytte næver og stokke. Mat. 26, 67. Her lærer vi ogsaa om Peters fald og det blik av Jesus som frelste ham, saa han gik ut og graat bitterlig.

Fra det høie raad blev Jesus først ført til landshøvdingen Pontius Pilatus for at faa det høie raads dom over Jesus stadfestet. Jødene var jo under romernes herredom, saa de kunde ikke avlive nogen uten den romerske øvrighets sanktion.

Om Jesus for Pilatus vet vi en del. Jesu renhet og uskyldighet lyser os imøte, saa endog hedningen Pilatus maatte igjen og igjen si, jeg finder ingen skyld hos dette menneske. Men stakkar Pilatus, han var for svak og feig til at følge sin samvettighets overbevisning. For da jødene sa: “Gir du denne fri er du ikke keiserens ven,” overgav Pilatus ham til dem for at korsfestes. Han vasket nok sine hender og sa jeg er uskyldig i denne retfærdighets blod, men trods dette lyder det endnu i den kristnes bekjendelse: “Han blev pint under Pontius Pilatus, korsfestet, død og begravet.”

“Selv Pilatus maa bekjende,
Jesus han uskyldig er,
hvad de end vilfarende,
og hvad last de paa ham bar;
deres løgn saa skamløst er,
kjendelig for en og hver,
at han derfor helst vil tie
og Guds egen dom oppbie.”

Saa har vi da fulgt Jesus paa hans lidelsesgang saa langt som til det at han blev dømt til at korsfestes.

Under dette lange forhør hører vi ikke mange ord av Jesus mund. Kun dette faar vi høre, at han frimodig bekjende at han var Guds søn, selv om denne bekjendelse vilde føre til død og lidelse over ham. Han er Herrens tjener som handler viselig; han er Gudslammet som ikke oplater sin mund naar han føres til slagterbænken. Det var dine og mine synder som laa paa den uskyldige.

“Jesus giv mig graat og sukke,
gi mig sorg for mine feil!
La din Aand min sjæl oplukke
sit deri din Naades speil!
Gi mig trøst i sidste nød
ved din naade, blod og død,
la min sidste graat og klage
mig til himlens glæde drage!” Amen.
—O. J. Marken.

Fra Frontier, Sask.

Skreves til Hyrden! Hilsen til dennes læsere ifra den Lutherske menighet ved Frontier, Sask. Pastor og Fru Nels Carlson har nu været iblandt os over et aar, utrættelig forkynder Guds ord for os baade paa norsk og engelsk sprog, og er til alle tider. paa ferde i det vidstrakte kald. Maa Gud velsigne deres arbejde iblandt os.

Hvad jeg helst tænkte at skrive om, var litt av den sociale virksomhet inden vor menighet igjennem det sidste aar.

Fader og Søn selskap.

I mars maaned blev avholdt en Fader og Søn selskap git av menighetens 2 kvindeforeninger, og ved samme anledning blev der stiftet Luthersk Brotherhood forening dannet av yngre og ældre mænd. For tiden samler dem midler for at sette istand den Lutherske Bibel kamp i den sydlige del av Sask.

Moder og Datter selskap.

Siste søndag eftermiddag 29 jan. gav den L.B. selskap i kirkens basement, til ære for Moder og Datter. 42 var tilstede. En

meget vellykket tilstelning, planet og arangeret av foreningen. Festlig dekorerte bord og et stilfult program om hjemmet bestaaende av taler og flere sange av Sang Koret ledet av George Gilbertson. En dialog var git av L.D.R. pigeforening.

Fest for prestefolkene.

Den 17de mai 1938 hadde vi fest til ære for vore prestefolk pastor og fru N. Carlson. Den 17de mai er pastor Carlsons fødselsdag og tillike pastor og fru Carlsons bryllupsdag, og tillike er det jo alle norskes Minde høitid. Saa vi feiret en tredobbelt fest den 22de mai norske og kanadiske flag og farver; norsk tale og sange samt norske retter og servering. En liten gave blev overrakt prestefolkene ifra de tilstedeværende.

Sølvbryllup.

I juni 1938 feiret vi Sølvbryllup. Mr. og Mrs. Ole Hulberg hadde vundet denne milepæl. Vi samledes i deres hjem, til fest. En gave av Sølv og Proselin Spiseservice blev overrakt hædersparet. Hulberg famelien har senere fraflyttet nær til Leedale, Alta. I september samledes vi til at si farvel til Mr. og Mrs. Carl Iversen og famelie som likeledes flyttede til Leedale. En liten gave blev overrakt famelien.

Diamantbryllup.

Den 14de november feiret vi Diamantbryllup. Hædersparet var Mr. og Mrs. Peder Stinson. Bruden er 79 aar og Brudgommen 86. Dem var begge tilbords i den festlige pyntet Kirkebasement. Efter jul har Mrs. Stenson været syk, men er i forbedring. Hædersparet blev overrakt K.M.F. Livsmedlem Cirtifikat ifra vore 2 kvindeforeninger.

20 aars Bryllup.

Den 25 januar 1939 var det 20 aar siden Mr. og Mrs. Johan Benson blev gift, og de var av de første som blev gift i vort nabolag ved Frontier syntes vi denne anledning maatte festligholdes. En liten gave blev overrakt paret.

Bryllup.

Den 26de januar blev Liljan Stensen viet til Garnet Bawring ifra Brekken i presteboligen. Bruden er datter til Mr. og Mrs. Carl Stensen av Frontier. Bryllupfest var feiret av fameliekredsen i brudens forældres hjem.

Hilsen til vore forhenværende prestefolk.

Saa tilslut en hilsen til Pastor K. O. Kandal og famelie samt pastor Falkeid og famelie samt pastor Langley og famelie som alle har været vore prestefolk, i de forsvundne dage. Tak for den sæd dere fik saa i Guds vingard. Maa Gud faa velsigne det til sjæles frelse. Hilsen til alle vore venner som læser dette med 32te Davids salme. Søster i Herren.

Den norsk Lutherske Kirke i Calgary har fest med aarsoppgjør.

Det er en satt regel ved aarskiftet at alt som gaar under navn av forretning som bank og lignende har sine aarsoppgjør; bøkene ettersees, alt maa være klappet og klart for det nye aar.

Saaledes ogsaa med det kirkelige og det foreningsarbeide som hører med til kirken, da maa sidste aars regnskap frem og valg om saa behøves.

Nu hadde den Norsk Lutherske kirke i Calgary valgt torsdag 16de februar som den beleilige tid for sitt ordenære aarsoppgjør med valg og som jeg her skal faa lov og reffere litt fra.

Denne gang blev det til en liten forandring fra de forrige aar bestemt og servere varm aftensmat i kirkens basement klokken 6:30 og som ogsaa viste sig det var en god tanke.

En god stund før den fastsatte tid var omme var en bra forsamling møtt op med godt humør og alle fandt sig vel til rette. Efterat hele forsamlingen staaende hadde sunget bordsangen bænket dem sig rundt de vakkert dekorerte bordene som var i hestekovform med tændte lys.

Saa kom det bud ute fra kjøkkenet at maten var ferdig og at appetitten var i god orden det garanterte vore to gode kokker

fruene Rudy og Ile for og vi gjorde mat og drikke all mulig ære.

Pastor Ivar Saugen var kveldens ordstyrer og som efter kaffe pausen kaldte paa fru H. R. Swanson for en solo med Arnold Bolter ved pianoet.

Likeledes fik vi sang av frøken Lilian Arneson fra Witaskiween som sang “In the Garden of Prayer.”

Jeg tænkte der jeg satt lykkelig er de som kan synge saa vakkert det gir en slik lykkelig følelse og tro paa almakten om en Gud som altid gir bare det gode og ikke mindst i tider som disse med sitt mas og stræv aa Gud gi att mere retfærdighets ord, mere broder aand maatte faa bo rikeligen iblandt oss, da vil ogsaa sangen ha lysning.

Efterpaa holdt O. Kirkvold i nogen vakre ord en anslaaende tale over kirkearbeidet og programet var dermed over.

Pastor Ivar Saugen redegjorde saa for betydningen av dette møte saa gikk man over til foretningene som nedenstaaende viser. Referat fra sidste aarsmøte: Kassereens rapport hr. A. R. Bjørnebo. Kvindeforeningens rapport, fru E. N. Read. Søndagsskolen fru H. R. Swanson. Den norske ungdomsförening (?) Nuværende trustee hr. J. M. Allergoth, H. Hoines og A. R. Bjørnebo. Som ny kasserer efter A. R. Bjørnebo, som bestemt og med gode grunde frabad sig gjenvalg, blev valgt frøken Thelma Bruhjell for kommende aar. Likesaa blev hr. O. Kirkvold enstemmig gjenvalgt som sekretær og hr. Arnold Bolter til revisor som ogsaa er kirkens organist. Diakoner fru O. Kirkvold som blev valgt for tre aar og gjenstaaende fra forrige aar hr. L. Rosvold og S. Oyen. Ushers hr. Hans Olsen, O. Hagen, A. Ramsdalen, Karl Davidsen, O. Kirkvold, A. Bjørnebo, H. Høines og undertegnede. Pastor Saugens indberetning for sidste aar: Gudstjeneste i Calgary 78, barnedaap 16; vielser 12; begravelser 14 og sykebesøk 214. Kan nævnes at trods vanskelige tider som ogsaa føles i det kirkelige saa viste det sig ved aarets utgang at kirkens finanser var i god orden og at det norske folk i Calgary har vært gode husholdere gjennom kirkeareet.

Det viste sig ogsaa denne kveld at fremdeles staa den norske kirke paa et høit sted og blir værnet om av sine utflyttede landsmænd.

Takket være kvindeforeningens dyktige arbeide som synes aldrig at gaa træt av sin kjærlighet og opofrelse for kirken.

Saa var denne festlige fest over som vistnok var den første av sitt slags feiret i denne anledning i den norske kirke her og jeg tror at for alle som var tilstede var denne festen en oplevelse.

Men alle som har hatt med fest at gjort vil sikkert av erfaring tilstaa det er forbundet med mye arbeide og det kunde heller ikke undgaes her.

Nu skal jeg ikke her fremhæve nogen enkelt av de som var med og fikk denne festen istand, da det vistnok var alles ønske.

Men skal nogen nævnes maatte det bli pastor Ivar Saugen som først var den som brakte denne tanken op og her som ellers ikke er av dem som tænker paa og spare sig. Jeg tror ingen vil misforstaa her naar jeg føier til at vi bør være vor prest taknemmelig for den aarvaakenhet og interesse han akjøtter sin gjerning og som prest kjender sin plikt og som benytter dagen mens den er til. Derfor tror jeg sikkert jeg staaer ikke alene her med at ønske pastoren fremgang i sitt arbeide. Det er en kamp og være prest idag i en tid som denne med saa mange tanker og meninger som dukker op.

Skal tilslut ogsaa faa nævne at den norske ungdomsförening “Samhold” avholdt sin ordenære generalforsamling torsdag 2 februar med godt fremmøte. Aarsberetning og regnskap blev referert og godkjendt. Det skulde være valg paa nye styresmedlemmer, men da det var bare en mening om at det forrige styre hadde gjort det saa vidt bra gjennom sidste aar, blev de samme gjenvalgt med akklamassjon. Som formand A. Ramsdalen; viseformand frøken M. Linnerud; kasserer frøken Bergliot Oyen; sekretær S. Oyen og sykekomite A. Todal og hr. Sandal. — Simon Oyen. Oyen.

Det er dog ingen ringe ting at vinde eller tape Guds rike.

HYRDEN

Organ of The Norwegian Lutheran Church of Canada.

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Korset's budskap skal igjen lyde i fastetiden. Til alle tider bør det ha sin fremtrædende plads i sand bibelsk forkyndelse. Fastetiden er da særskilt den passende tid da Jesu lidelse staar avspillet for os.

Verden idag trenger nettopp det budskap som aldrig før. Særlig maa det lyde idag som aldrig før da djævelen stormer paa med at saa klassehat, mistillid, ukjærlighet folk og land imellem. Krig og rykter om krig. Ja Gud gi at Korset's budskap med sin hele kjærlighetsfulde makt kan faa ydmyke og smelte haarde hjerter til mere broderkjærlighet. Gi "Bassunen" klar lyd.

Rettelse: I skrivelsen fra Estevan, Sask. i sidste nummer av Hyrden side 2 der begynder med ordene: "Jeg var glad at lese" osv. skulde ha staat efter ordene "Velsignet være deres minde" side 1. — U.

En fortælling fra Jesu lidelse.

Et brev fra Pontius Pilatus's Hustru, gjenfortalt ved Catherine Von Dyke.

(Indsendt ved Peter O. Dahl, Roseray, Sask.)

Med disse ord ledsaget den Amerikanske utgiver denne fortælling som her gives: Dette er gjenfortalt fra et gammelt Manuskrift fundet i et Kloster i Brugge, hvor det hadde ligget i Aaahundreder. Da Madame De Maintenon blev Ludvig den Fjortende av Frankrikes Mætrese, blev dette brev paa hendes anmodning læst op av Hoffet i Versailles hver Langfredag. Og i enkelte ældre menigheter i Europa følges dets oplæsning paa Langfredag, av vaskning av de fattiges fødder, forat ihukomme at Kristus vaskede sine disciples fødder. En kopi av det originale brev blev ogsaa fundet blant den avdøde Cesarina av Russland's private papirer som hun hadde git en veninde til opbevaring til hun ventet at komme tilbake fra sin siste skjæbnesvangre reise til Tsarsko, Silo.

Du ber mig kjære og trofaste veninde om en beretning om nogen rykter som allerede har naad dig, angaaende Pontius og mig. Og du synes at være forskrækket over det Mysterium som vi er omgivet av. — Læs denne min beretning og giv mig i det mindste forstaaelse for O. Flavia min veninde. Jeg er den mand's Hustru som dømte Kristus Jesus til døden.

Her i denne lille Gallæiske fjeldby hvor Pontius og jeg er blit drevet hen. Han av anger. Jeg av Roms og Jerusalems haan. Her trekker børnene sig bort fra os. Og kvindene drager sine slør tettere om sig. O, men la mig dog faa tro at der et eller andet sted findes en kvinde som kan forstaa, likesom hun, Jesu moder vilde forstaaet.

Men husk først min barndom, Narbone. Du vil huske at jeg neppe hadde fylldt mit 15de aar da jeg forlovet mig med Pontius, som da hadde en ansit stilling i Illyrien. Jeg hadde aldrig sit Pontius før en paa min Bryllupsdag. Heller ikke kjendte jeg noget til kjærligheten eller hvordan denne flamme kan brænde i et menneskelig bryst. Pontius delvis roste min skjønnhet og jeg vet at han satte pris paa min rikdom. For han var ærgjærlik. Kjærlighet holdt han for at være en svakhet som bare passet for kvinder, for Pontius var en filosof.

Sjønt fløite spillerne spilte hele natten utenfor mit brudekammer, viste de ikke at jeg laa alene. For Pontius hadde skudt mig tilside og sagt: Jeg søker sandheten, Livets sandhet. Ofte kunde han komme fra Bibleoteket hvor han hadde holdt sig med sine skrivere og overveiet det spøragsmaal, Hvad er sandhet? Uten tanke paa morgendæmringen og paa mig hans hustru. Saaledes gi der fem aar før jeg blev hustru nok til at bli moder. Efter det levte jeg et nyt liv i fryd over mit barn.

(Fortsettes)

Fra den Skandinavisk Lutherske Sjømandsmission, San Francisco, California.

En vakker Juletræfest blev avholdt i Den Skandinaviske Lutherske Sjømandsmission, San Francisco fjerde dag jul. Sjømandspresten Dr. Thorsen ønsket velkommen og ledet festen. Der blev syngt flere vakre julesange av forskjellige sangkor. Likeledes var der oplæsning. Den norske vise konsul Hr. Feght holdt en vakker tale, nævnte blandt andet at han var glad ved at være med de skandinaviske sjømand paa en saa vakker juletræfest. Dr. Thorsen talte over: "Juleminder." Vi var alle meget bevæget og vore tanker vandret hjem og gamle juleminder dukket frem og taarene kom frem paa de meste av de tilstedeværende. Saa blev der marsj rundt juletræet, det peneste juletræ jeg har set, hvor de gamle kjære julesalmer blev sunget og alle var med og sang av hjertens lyst. Efter blev alle bevertet med mange slags fine smørrebrød, julekake og kaffe, saa meget vi ville ha. Derefter fik alle tilslut hver sin juleklapp, jeg fik en fin en fra Mrs. Thorvald Sannes, Lily, S. Dak. Tilslut blev juletræfesten avsluttet og alle var enige i at det hadde været en hyggelig fest. Dr. Thorsen takket alle som hadde talt og syngt og gjort at festen blev saa hyggelig.

Jeg for min egen og mange andres vegne vil herved faa takke alle som støtter denne sjømandsmission. Tak for alt det gode arbeide der gjøres for sjømand som er strandet langt borte fra sine hjem og slektninge. Naar julen kommer da er det en velsignelse at ha en saadan plads som Den Skandinaviske Sjømandsmission at gaa til. Det er nu ikke bare naar det er juletræfest det er bra og gaa der, men alle tider man har anledning. Der er pene varme lokaler med de seneste aviser fra Norge, Sverige og Danmark. Der er ogsaa skrivepult og skrivepapir og konvolutter, en hyggelig plads at skrive hjem paa. Gudstjeneste hver søndag eftermiddag kl. 5 hvor kaffe og kake serveres efterpaa. Likeledes er der opbyggelige møter hver tirsdags og torsdags aften. Jeg for mindel faar nu hjemlængsel hver gang jeg gaar der, men især efter denne vakre juletræfest.

Tiden gaar fort. Nu er vi ved aarskiftet igjen. Foran os ligger en Almanak. 365 blade kanske hvem vet, staar dødens sorte kors for nogens vedkommende et eller andet sted i rækken av dagene. Da er det at Gud møter os med korte tekst som bringer os Jesu navn. Det er som Herren sier til os: Jesu navnet skal staa skrevet over alle dage i det nye aar.

Til slut vil jeg igjen faa takke missionens mange venner for alt det gode du gjør for sjøfolket. Det er en glede for os at vite at der er folk som tenker paa os i disse vanskelige tider. Og saa faar jeg takke sjømandspresten Dr. Thorsen for alt arbeide han gjorde for at faa istand denne herlige juletræfest. Jeg er sikker paa at det tok mere arbeide end nogen kan tenke sig. Jeg gratulerer den Lutherske Sjømandsmission i San Francisco at de har en saa bra mand som sjømandsprest. Thorvald Aamodt.

Legenden om Barabbas.

"De raapte alle som en." Bort med denne, men gi os Barabbas fri!" Luk. 23, 18. "Men i fornægtede den Hellige og retfærdige og bad, at en morder maatte gives eder." Ap. gj. 3, 14.

En mand sad forsmættet i Jerusalems fengsel. Bleg og skjælvende laa han der utstrakt og ventet hvert øieblik den menneskelige retfærdighets haandhævere som skulde forkynde ham, at hans sidste time nu var slagen og at korsets død ventet ham.

Han syntes han saa korsets pæl slaat ned i jorden; han syntes han følte at han allerede var korsfæstet. Han kjendte hvor uudsigelige smerter sønderslet hans lemmer, en forutfølelse av den sidste kamp. Han fortæredes allerede nu av feber og tørst. — Men hvem er denne mand? Det er Barabbas, oprørstifteren, røver, som skjælver for den anstundende død.

Pludselig hører han lyden av skridt som nærmer sig og som stanser utenfor indgangen til hans celle. Døren knirker i hængslerne, den laases op og en romersk centurion traeder ind. Barabbas samler alt sit mod saaledes at han uten altfor stor sidsbevegelse skal kunne ta imot dommens forkyndelse. Kan han ikke vise sig sterk vil han idetminste vise sig rolig. Men centurionen ser skarpt paa ham, idet han uttaler disse ord: "Barabbas, du er fri!" Barabbas tror han drømmer. "Jeg fri? fri?" mumler han mellem læberne. "Ja, netop fri," gjentar centurionen, "en mand som kalder sig jødernes konge og Guds søn skal dø i dit sted." — "Og Pilatus gav den fri, som var kastet i fænsel for oprør og mord,

BESØK NORGE I SOMMER
REIS ALTID DIREKTE

Ett sommerophold i Norge er helsebot for mange. Hele verden vet det, men spesielt det norske utflytterfolk, hos hvem hjemlængsel ogsaa er ett hjemferdsmoment.

REIS MED NORSKELINJEN

Det nye m/s OSLOFJORD har vunnet reisendes beundring. ss STAVANGERFJORD er ny modernisert og fremtrær saa aa si som en ny baat, ss BERGENSFJORD fører nu bare to klasser istedetfor før tre. De tre populære baatene har hyppige seilinger gjennom vaaren og sommeren.

BESTIL BILLETT NU

og vær sikker paa aa faa beste bekvemmeligheter for sommerturen til Norge. Henvend Dem til nærmeste lokalagent, eller

DEN NORSKE AMERIKALINJE

278 Main Street, Winnipeg, Man.

Radio Broadcast.

Mountain Time.

1. Lutheran Hour over WNAX, Yankton. Every other Sunday — 7:30—8:30 A.M. Conducted by Rev. G. Tweet of N. L. C. in English Language.

2. Norwegian Lutheran Service every Sunday from 8:30—9:30 A. M. over KLPM., Minot, N. D. (139K.)

3. Danish Lutheran Service every other Sunday from 9:30 to 10:00 A. M. over CJCA., Edmonton. Rev. Nommeson pastor.

4. Lutheran Hour over CKBI., every Sunday from 9:15 to 10:15 P.M. Norwegian and English alternate.

5. St. Olaf College WCAL. Morning devotional from the College Chapel 8:45 to 9:15 A. M.

CFQC Saskatoon.

April 16. 11:00 A. M. (Swedish L. Church.)

May 21. 11:00 A. M. (Swedish L. Church.)

June 4. 11:00 A. M. (Luther League Service.)

Lutheran Hour CFCN Calgary (1030 K) every Sunday 7—7.30 p.m. M.S.T.

Saskatchewan Lutheran Hour from CK CK Regina (1010K) at 4:30—4:45 p.m. Wednesdays, and on German 4:30—4:45 p.m. on Mondays.

The Lutheran Hour Bringing Christ from Coast to Coast every Sunday 2:30—3:00 p.m. by Rev. Walter A. Maier. Can be got quite easily from KFVR. Bismark, N.D. (550K)

The Lutheran Hour over CFRN, Edmonton, 5:30—6:00 p.m. Norwegian services on the first and the third, and English on the second Sunday of each month.

HINTS

1. At least a Penny-a-Meal from every member of every family for every meal during Lent. Many cheerful givers will find still more joy in giving five cents or even a quarter for each meal. Jesus did not complain when He gave all.

2. Those who plan larger gifts to missions, etc., should be urged to give now.

3. Give in memory of departed loved ones, or for those away from home.

4. A well organized method of distributing and collecting the containers will assure success.

5. Offer a prayer with each gift.

(Please advise of any changes or other stations to be added. — Ed.)

at en eller anden ædelmodig veifarende skal komme forbi, gjennomlever han paany i tankene de sidste dages underlige tildragelser. — Nu skimter han derborte i det fjerne to vandringsmænd paa veien til Emmaus; deres fakter rører at de er optat i livlig samtale. Længer hen paa veien kommer en tredje mand tilsyne som slutter sig til de to og begynder at tale med dem. Nu nærmer de sig alle tre stedet hvor Barabbas sidder og er snart i begrep med at gaa forbi ham. — Den sidste ankomme vandringsmands røst naar hans øre, han synes at kjende igjen stemmen og ansigtstrækkene. — Hvor hadde han set ham? Jo, ja, det er han, han som hang paa korset, han som opgav aanden og anbefalte den i Guds hænder. Men lever han? Hvorledes kan han være her? Dette syn staar Barabbas med forundring, men nu naar disse ord hans øre: "Saaledes maatte Kristus lide og paa tredje dag staa op fra de døde!" (Luk. 24: 26—27) Med et lysner det i Barabbas sjæl. Han farer op kaster sig ned for Jesus fødder, og til de to medvandreres store forbauselse. (Luk. 24, 16) roper han ut: "O, Jesus, O, Messias, forbarm dig aver mig!" Fra den dag var Barabbas et nyt menneske. —O.L.F.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, Second Nr. in March 1939

Two Questions Answered.

Tekst — Luke 7: 36—50.

A strange scene is taking place in the home of Simon the Pharisee. At the head of the table reclines the proud host, furious at the socially outcast woman who has entered his home, and critical of his honored Guest for tolerating her display of affection. Quietly Jesus speaks. His words answer for us two questions which are of vital importance to us all. Our right understanding of the answers to these questions may affect our eternal destiny. The two questions are these: Who need a Savior? Who can be saved?

Who need a Savior? All people, including the most respectable church member. According to the standards of the times, Simon was a fine church member. He was a Pharisee. As such he was very careful about his way of living. As such he was very zealous for the Scriptures. We know that the Pharisees of Christ's time spent much more time in studying the Word of God than do our average church members.

Also, he was bold and fearless. It took courage for a Pharisee to invite Christ into his home, for to do so meant to risk the wrath of all his fellow Pharisees. Remember how Nicodemus came by night to talk to Jesus. It was not easy for a Pharisee to be friendly to Him. But Simon was courageous enough to publicly invite Him into his home.

Further, it appears that he was a seeker after truth. Undoubtedly curiosity and selfishness entered into his invitation. But notice that he was ready to listen when Jesus spoke to him. Indeed there is much to praise about Simon.

Yet this fine person needed a Savior. The whole incident gives us the impression that he was a self-righteous person who was perfectly satisfied with himself. Consequently he saw no need of a Savior for himself. Until a person sees his need of a Savior, he is not much interested in one. If my next door neighbor were to offer to show me the way to the post-office the next time I wanted to go there, I would wonder what was wrong with him. But in a strange city a guide would be appreciated. It is the person who knows that he is lost who wants a Savior. As Christ said, "They that be whole have no need of a physician, but they that are sick."

Simon did not see his need of a Savior, and so did not trust in Christ. True, he had invited Him into his home. Yet there was lacking faith in Him. How do we know? Because he did not love Him. One who trusts Him as his Savior also loves Him. Faith shows itself by love. Simon's lack of love showed his lack of faith.

How tenderly and yet clearly Jesus pointed out to Simon his lack of love and of faith. Can't you feel the yearning of Christ for the soul of Simon, as through His illustration He points out what is lacking in his life? He pictures to Simon two debtors, one with a debt of 500 pence, the other with a debt of 50 pence. There was a big difference in the amount of their debts. But the debtors were alike in that neither could pay. In that respect the one with the smaller debt was just as bad off as the one with the larger. Under the circumstances the creditor generously cancelled the debts of both.

From what Jesus went on to say we see that He applied this comparison to Simon and the woman. Outwardly her debt of sin was much larger than his. Yet they were alike in that neither could pay. Simon too was a lost sinner. The most religious person that is living is in himself a lost sinner. He may have only a small debt of sin, but he is unable to pay it. Only as God in His mercy forgives, is there salvation even for the good.

He who is forgiven his debt will love Him who forgives. Simon's lack of love showed that he had not been forgiven. Notice that his lack of love was revealed not by the wrong that he did, but by the good that he did not do. Jesus points out to him: "Simon, you gave Me no water for My feet; you gave Me no kiss; you did not anoint My head with oil. As My host you should have done these things. But you did not do them because you do not love Me. Why do you not love Me? Because your debt of sin has not been forgiven."

He goes on: "Simon, this sinful woman has done what you did not do. With her

tears she bathed My feet and with her hair she dried them; she has kissed My feet and anointed them. She did these things because she loves Me. Why does she love Me? Because her debt of sin is forgiven."

Here we have the answer to our second question: Who can be saved? Even the lowest fallen sinner. We have just seen that the most respectable person needs a Savior. Thank God, the Savior's love includes even the chief of sinners. She whose life was outwardly so much worse than Simon's heard from His lips the wondrous words, "Thy sins are forgiven; thy faith hath saved thee."

Faith made the difference. She had seen her need of the Savior. She had come to Him in repentance, trusting Him. She knew her big debt. She knew she was unable to pay it. But had not this Jesus invited all who were weary and heavy-laden to come to Him, and He would give rest? She was weary and heavy-laden. Her life did not satisfy. She wanted rest.

So, trustingly she came, right into the home of a proud Pharisee. Not even his angry looks could keep her away from Him who gave rest to the weary. In faith she came. Out of that faith flowed love, a love that would not be stifled by the rigid bounds of propriety. And having come in faith, a faith manifested in love, she went in peace, the peace that comes only to the forgiven sinner.

In passing, mention ought to be made of a statement in this text that has sometimes been misunderstood. Jesus says, "Her sins, which are many, are forgiven, for she loved much." This appears to state that her sins were forgiven because of her love. However, to understand it this way is a contradiction of verse 50, "Thy faith hath saved thee." Further we note that in Christ's illustration the two debtors love their creditor because he has forgiven their debts. Evidently then, Jesus points out that her love is a proof of the fact that she has been forgiven. His statement can be compared to many that we make, such as, "It snowed last night, for there is fresh snow on the ground." The fresh snow is not the cause but the result of the snowfall. Likewise her love was not the cause but the result of her being forgiven.

Our two questions have been answered. Who need a Savior? Even the best people. Who can be saved? Even the worst. These two answers make room for us, do they not? We would not boastfully claim to be the best of people, but neither do we live like gross sinners. We are decent people. We are church members. We have a Bible in our homes. We claim the respectability given by the name Christian. So we are pretty good people.

Let us look at ourselves again. How do we compare with Simon? He risked ridi-

TO THE PASTORS AND CONGREGATIONS OF THE CANADA DISTRICT.

The annual meeting of the Canada District N.L.C.A. will take place June 28 to July 2, at Edmonton. It will open at 10 A.M., June 28, with divine services with communion. We have in prospect a very good program. Dr. J. A. Aasgaard, Dr. J. C. K. Preuss, Missionary Andrew Burgess, and others will contribute.

Two important matters will come before the convention: The first will be the election of two professors for our Canadian seminary. The second is the question, What shall be done with Outlook College? The decision about Outlook College made by the last district convention was not carried out. The distressing financial condition prevailing over a large part of our district prevented that. If we cannot maintain a college at Outlook, shall we try to establish a Bible School there, as some have suggested; or shall we use the property for a charitable institution? The members of the district are asked to give earnest consideration to these matters and to pray for divine guidance.

The secretary of our Board of Foreign Missions have promised us a missionary for our spring circuit meetings. The officers of the circuits are asked to determine soon the approximate time preferred and the place for these meetings, and to send this information to me. Then we shall try to co-ordinate them in such a way that it may be possible for the missionary to come around to all.

Yours in the Lord,

IVER IVERSEN.

Saskatoon, Sask., Jan. 13, 1939.

His words: "Thy faith hath saved thee; go in peace."

—Pastor G. O. Evenson.

Our Lenten Offering.

Soon another Lenten season is passed. These weeks have been selected by our Church for a special offering to the great work of the Kingdom. That Penny-a-Meal container on our table has been a constant reminder of what our Lord has done for us and what we ought to do for Him. Have we been faithful? When these containers are collected will mine show that I truly love my Savior and have been willing to deny myself something that His cause might be helped?

*"Savior, Thy dying love Thou gavest me,
Nor should I aught withhold,
My Lord, from Thee;
In love my soul would bow,
My heart fulfill its vow,
Some offering bring Thee now,
Something for Thee."*

What will this something be? Will it be a fitting gift of love? Will it express some of that deep gratitude that I feel for redemption gained? Will it be at least a "Penny-a-meal" offering? Surely, it ought to be.

Yes, this is really the first opportunity the new year has given us to offer anything to God and to our Church. How thankful we should be for opportunity to give, for it's true that giving brings joy. To those who have given themselves to God in faith it is a real joy to give to Him of their substance also.

"Something for Thee." Make that your pledge as you continue using this container. If unfaithfulness has prevailed before there is still time to make this a real offering. Faithfulness now at this season of the year will mean much to you and your Church in joy and blessing.

If there are congregations that have not used this Penny-a-meal system throughout Lent then let us remind you that it is perfectly in order that you begin now and use it after Easter until Pentecost. If you need containers or labels or booklets write at once to the undersigned at Saskatoon, Sask., and we shall be glad to send you your needs.

—B. O. Lokensgard.

Moose Jaw Circuit Bible Course.

The Moose Jaw Circuit Bible Course for 1939 came to a close on Sunday, February 26th, with a communion service in the forenoon, worship in Norse in the afternoon, and a program by the Bible students in the evening. The forenoon and afternoon services were conducted by Milo E. Lee, pastor of Bethlehem Lutheran Church of Midale, Sask., where the Bible Course has been given this year.

A total of 23 students attended the day-classes offered during the four weeks. Many more took advantage of the evening class and the inspirational service conducted every evening by the different pastors of the Circuit.

During the first two weeks, Pastor H. F. Johnson of Assiniboia conducted a study of 1 John and Revelation; Pastor T. J. Langley of Lake Alma gave courses on Malachi and the History of the Lutheran Church; and Pastor Lee led the group in the study of the Gospel according to Matthew and of Biblical History—the latter course being based on Dr. Tanner's Ten Studies' book on the subject.

During the last two weeks, Pastor G. O. Evenson of Moose Jaw conducted a study of Ephesians and gave a course in Lutheran Church Doctrine, outlining the material for the latter course according to Luther's motto: "The Word Alone, Grace Alone, Faith Alone." Pastor A. K. Odland of Thorquay conducted a study of the Book of Genesis and the Letter of James. Pastor Lee continued the study of Mathew and offered a brief course on the Book of Jonah.

Students and teachers feel that the time spent together in Midale about the Word of God has been a blessed time. They wish to express their heartfelt thanks to the people of the Circuit who have sacrificially contributed money and food to the Bible School and thereby made it possible for the cost of attending to be kept down to \$5.00 per student for the month.

(Continued on page 4)

WOMEN'S MISSIONARY FEDERATION

MRS. I. O. THVEDT, Editor — LANGHAM, SASK.

Lenten Thoughts.

When we think of Jesus, His life and work here on earth, from baptism to crucifixion, He enters our mind not alone but with a number of followers called disciples. Some of these followers received a special call from Jesus to fellowship and discipleship with Him. From now on in scripture wherever we meet Jesus we meet with His disciples also. Jesus and His disciples seem to be inseparable. It was meant to be so. The discipleship indicates that, and Jesus gave them a definite promise to this effect. "Lo, I am with you always, even unto the ends of the world." Matth. 28: 20.

Why were they called and what benefit was that to Him, to have disciples and followers, and what benefit was that to them, that Jesus bestowed discipleship on them? First we find in the society of men that no man is great as long as he stands alone. His born and acquired greatness is hidden in himself, until he in word and deed reveals his greatness. And the people accept his ideas, recognize his leadership and join with him in the execution of his plans. Then he becomes great among them. They are illuminated by His glory, which again magnifies the Lord's greatness. Leader and followers increase one another. So it is with Jesus and His disciples. They glorify each other. This is the reason why Jesus called disciples and accepted followers. The benefit is mutual. And as it is with Jesus and His disciples it is most beneficial to them. Compare what they were before they became disciples of Jesus, and what they now are and you will see that that is true.

Now that Jesus has called them and they have become His disciples, mutual devotion and faithfulness to carry out the principles that have banded them together will now be put to test.

In John 8: 32 we find the test of a true disciple. "If ye abide in my word then are ye truly my disciples." They are not truly the disciples of Jesus who's heart, mind and opinion is at variance with the word of Jesus Christ. He is an instance where the Leader and the leaders can not sit down and deliberate together as to what is the best course to follow. The disciples must unquestionably abide with the word of their Master Jesus, the Son of the Living God. This is amply proven by Matth. 16: 22: "Then Peter took Him, and began to rebuke Him, saying, Be it far from thee Lord: This shall not be unto thee." The true disciples will not venture to teach the teacher, advance opinions, rebuke him for taking unwise steps, threatening to assume authority and force his will over the Master's. The true disciple abides with the Master's will and ways. It is beneficial for him to do so or he will become a handmaid of the enemy, a stumbling block to his own good.

The disciples must leave Jesus unhindered to carry out His part of the plan as He leaves them unhindered to carry out their part. They simply cannot change rolls. Master become servant and servant master. Peter made this mistake and many a disciple after him has made the same mistake. Be on guard dear readers.

Jesus said: "that He must go up to Jerusalem and suffer many things of the elders and the chief priests and scribes and be killed," Matth. 16: 21. Why does He want to do that? It must be a great cause that calls for such great sacrifice. We conclude that it is the supreme cause that demands the supreme sacrifice. The cause is to save the world from its sins. To render a propitiation to God for the sins of men. To give effect to His many pronouncements: "Thy sins are forgiven!"

Though the crucifixion of Jesus was effected by Jews and Gentiles alike yet it was not a forced sacrifice but planned and willingly surrendered by Him. Is there anything or anyone that can take the place of Jesus and His sacrificial death? Is there anyone that can arise again, after he has surrendered his life unto death; even if he were able to? No, indeed not. Jesus said: There is no other name given under heaven, by which men may be saved.

Instead of being a stumbling block to

(Continued from page 1)

They are grateful to Mrs. Alfort Torgrenrud of Lake Alma and Miss Alma Nelson of Maxim for their faithful work as cooks of the Bible School boarding club. Above all, they are deeply grateful to God for the many blessings, material and spiritual, which He has showered upon them during the month of Bible School.

—Milo E. Lee.

Jesus, can the disciples be of any help to Him? Yes, by abstaining from interference with Him in His work, and by devotion to their part of it as Jesus required of them. "Watch and pray, that ye enter not into temptation." Matth. 26: 41. Followers of Jesus, disciples of Christ, the best thing you can do now throughout Lent is to pray. Pray to God for the salvation of men, as you have never prayed before. —T.

To my dear Young Friends.

Over and over again my mind goes back to the days we spent together at Bible Camp last summer.

You have kept it fresh in my mind by the many greetings and letters which I have received. I wish it were possible for me to send each one of you a personal greeting, but then I would not be able to do anything else for many days, as there are so many of you.

I take this opportunity of extending to each one of you a hearty "Thank you" and "God bless you."

My heart is running over with joy. I must share some of the greetings and letters which I have received with you.

One writes, "I just must let you know at this time, that the wish you had for me has been realized. I have been born again. You certainly were right, when you said there is *nothing* to lose." She mentions many others that were at Camp with us, that are also among those that have come to the Savior.

Another writes, "I have seen many of my prayers answered. Since Bible Camp I have had the joy of seeing many souls come to Christ."

What these letters have meant to me you may never know.

I have the same wish and longing that so many of you have expressed in your letters. Serve Him more wholeheartedly and dedicate anew my life to Him.

*I look not back, God knows the fruitless efforts,
The wasted hours, the sinning, the regrets,
I leave them all with Him who blots the record
And mercifully forgives and then forgets.*

*But I look up into the face of Jesus
For there my heart can rest my fears are stilled,
And there is joy and love, and light and darkness,
And perfect peace, and every hope fulfilled.*

Yes, may we lift our eyes upward. May we expect great things from Him. Let us rest on His promises and claim them as our own.

As we look to Him we shall find grace for every testing, strength for every burden, and the joy of "walking and talking" with Him shall be ours.

With our eyes fixed on Jesus we shall better be able to see the place He has marked out for us. What the future has in store for us is hard to tell. May we be willing to trust the future to Him.

One thing we do know. We know that God has called us to work for the salvation of souls just where we are. Our God-given task is to tell others, that Jesus is able and willing to save.

My dear young Christian friends, this is a great work, and it is for you, for me, for all of us. Shall we not join hands and lift His Banner high?

I am so glad to hear you have formed prayer circles. The mightiest weapon a Christian has is prayer. How much more could be done if we went to Him with everything. Christ has the power to overcome all obstacles.

Shall we not go to Him and ask Him to re-open Outlook College? Ask Him for a place where we can be "In Camp with Jesus."

—Mrs. I. D. T.

PENNY-A-MEAL

Why are those 906 little hands in our Orphans' Homes folded in a prayer of thanksgiving? Why are those 309 old folks in our Sunset Homes, together with many pensioners, so contented and happy? Where do those thousands of intelligent and promising students come from? Why are we able to hear singing across the oceans from China, Madagascar, and South Africa? How are those 207 Home Missionaries able to work on and on under such trying conditions? The answer is *our Synodical Budget* that supports *Christian Education, Home Missions, Foreign Missions, Charities, and Pensions*. We must meet the challenge from God to support these five departments. The Lord has not asked us to give until it hurts, but to give until we like it.

YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. VINGE, Editor — FAIRY GLEN, SASK.

Meditation.

Consider the work of God: for who can make that straight, which He hath made crooked. Ecc. 7: 13.

Often God seems to place His children in position of profound difficulty, leading them into a wedge from which there is no escape; contriving a situation which no human judgment would have permitted, had it been previously consulted. The very cloud conducts them thither. You may be thus involved this very hour.

It does seem perplexing and very serious to the last degree, but it is perfectly right. The issue will more than justify Him who has brought you thither. It is a platform for the display of His almighty grace and power.

He will not only deliver you but in doing so, He will give you a lesson that you will never forget, and to which, in many a psalm and song in after days, you will revert. You will never be able to thank God enough for having done just as He has. (Selected.)

*"We may wait till He explains,
Because we know that Jesus reigns."*

*It puzzles me; but, Lord, Thou understandest,
And wilt one day explain this crooked thing.
Meanwhile, I know that it has worked out
Thy best—
Its very crookedness taught me to cling.*

*Thou has fenced up my ways, made my paths crooked,
To keep my wand'ring eyes fixed on Thee;
To make me what I was not, humble,
patient;
To draw my heart from earthly love to Thee.*

*So I will thank and praise Thee for this puzzle,
And trust where I cannot understand.
Rejoicing Thou dost hold me worth such testing,
I cling the closer to thy guiding hand.*
—F. E. M. I.

At the meeting of the International Board last fall it was decided to ask the circuit treasurers to act as financial secretaries for the circuits. Many of them have taken action along this line. Letters have been sent out to the locals, and a fine response has been evident already this year. Several locals have sent in a 1939 project already. We want to encourage that. The International Project has a worthwhile objective. Let us also pray God to bless the gifts that are thus sent.

Circuits are already beginning to plan for the summer conventions. Many circuits also conduct Bible Camps, and it is indeed encouraging to note the early preparations made. Let us in all our activity not forget that we must pray the Lord to bless our efforts. It is so easy to be tempted to leave out this essential prayer.

Our appeal for material for this page has brought some response. Thank you. Kindly send more.

We wish to call your special attention to the fine article on Junior League work prepared by our District Junior Luther League Secretary and given at the Weldon convention. It will appear in *Hyrden*.

Overcoming in Christ.

Sent in by *Ruth Fagre*, Birch Hills, Sask.

As soon as we are saved all the past has been blotted out. We have been forgiven "through the Blood of Jesus," Eph. 1: 7. We have been "justified" from all things. Acts 13: 39.

Now the question comes at once, "How can I have victory in my heart and life, victory over old sins, and habits which we know are wrong? Think for a moment. When I was converted I accepted Christ. Rev. 3: 20. And He who came in is the living Savior. Although He died once for my sins He is not now dead. He is alive forevermore. "Wherefore He is able also to save them to the uttermost that came unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7: 25.

And this risen, living Savior said after His resurrection "Al power is given unto me in heaven and in earth" Matth. 28: 18. Well that is sufficient power to keep little folks like us, so Peter says we are "kept by the power of God through faith." 1. Peter 1: 5.

Note that little phrase, "through faith." We must exercise real faith. Let us

not look at our feelings. Our feelings may change many times, like the weather. Jesus never changes. Heb. 13: 8.

*Be my feelings what they will
Jesus is my Savior still.*

But we must feed our hearts on the Bible if we would grow in faith. For faith comes not in big bundles from heaven, but by hearing, and hearing by the Word of God. Romans 10: 17.

Answers to Stewardship Bible Questions.

1. 1. Cor. 6: 20, 7: 23.
2. Haggai 2: 8.
3. Many Stewardship parables. Most prominent: Matthew 25: 14—30; Luke 16: 1—13; Luke 19: 11—27.
4. Ecc. 5: 10.
5. Ephesians 5: 3; Colossians 3: 5.

CORRECT ANSWERS SENT IN BY:

George Haugen, Spruce Home, Sask. Olvie Berstad, Fairy Glen, Sask. Edna Berstad, Fairy Glen, Sask. May Dragseth, Brancepeth, Sask. Ruth Fagre, Birch Hills, Sask. Dagmar Kvalnes, Cameo, Sask. Hans Nilsen, Weldon, Sask. Geordis and Marion Aasheim, Atwater, Sask. Camilla Rostad, Southey, Sask.

Let us have more. We miss some of the familiar names too. —A. M. V.

Do these Questions Bother You?

1. Should non-Lutherans be League members?
2. Should membership be for Christians only?
3. Should there be an age limit for League membership?
4. How many members are necessary for a good League?
5. How shall we meet objections to membership pledges?

These and other questions are answered in the manual called, "Youth Points the Way in Membership Building," by Margaret Wall Eide. Order from Augsburg Publishing House, or from Josef Haave, Naicam, Sask.

A Child Ministers Unto God.

(An address given on Junior-Intermediate work at Weldon Convention of Young People Luther Leaguers of Canda District.)

We shall examine the early life of Samuel as recorded in the Word of God, in order that we might have Biblical light on the "what," "why," and "how," of working with the Junior-Intermediate age of young people in order to hold and win them for Christ.

The following are selected sentences from 1. Samuel, chapters 1, 2, and 3: "They brought him unto the house of Jehovah... and the child was young... For this child I prayed; and Jehovah hath given me my petition which I asked of Him; therefore also I have granted him to Jehovah... and Samuel ministered before Jehovah, BEING A CHILD, girded with a linen ephod... and the child Samuel grew before Jehovah... and it came to pass... that Jehovah called Samuel... now Samuel did not yet know Jehovah neither was the word of Jehovah yet revealed unto him... and Jehovah came, and stood and called as at other times... Then Samuel said "Speak; for thy servant heareth... and Samuel grew, and Jehovah was with him, and did let none of his words fall to the ground... and the word of Samuel came to all Israel."

In order to connect the above beautiful story with our Junior League work, we raise the question, "WHAT IS JUNIOR-INTERMEDIATE LEAGUE WORK?" It is an organized effort whereby older Christians attempt to direct adolescent youth to give heed to the calling voice of God; an effort of care and training in conjunction with the home whereby youth may repel evil influences and remain fit instruments to receive further light and be called to higher service for God.

WHY JUNIOR-INTERMEDIATE WORK?

Our God wants those who have been given to him in baptism to remain with Him. Then at the transitional period from childhood to manhood, when the mind is ready for new impressions, the conscience tender and confessing of sin, and the soul waiting to believe, then does God come and call unto these that they might be resigned unto His wonderful revelation through the Word. (Cf. 1 Sam. 3: 21.)

(To be continued)